AN AUTHENTICK

NARRATIVE

OF THE

Original, Eſtabliſhment, and Progreſs,

OF THE

INQUISITION

IN

Italy, Spain, *and* Portugal.

WITH

The Efforts uſed by the Church of *Rome*, to eſtabliſh this Tyranny in *Great Britain*, *France*, *Germany*, &c.

To which is added,

The Ceremonies uſed at an *Act of Faith*, or *Execution of the Inquiſition*.

LONDON:

Printed for the AUTHOR, and ſold by the Booksellers in Town and Country.

MDCCXLVIII.

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OF THE

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OF THE

Original, Eſtabliſhment, and Progreſs, of the INQUISITION in *Italy*, *Spain*, and *Portugal*, &c.

ITALY being the Seat of the pretended Infallible Head of the Church of *Rome*, the Natives of this Country, either in Reverence to the Pope, or by being induſtriouſly kept in Ignorance of the Proteſtant Doctrine, entertain ſtrange Notions of all thoſe who diſſent from the *Romiſh* Church.

The *Italians* are indeed charged with being Inſincere and Perfidious, and ſuch Maſters in the Art of Diſſimulation, that they can conceal their Reſentment 'till they meet with a favourable Opportunity to revenge themſelves; and that then they never fail to ſtrike home: But we muſt not believe that Murders and Aſſaſſinations are ſo frequent amongſt them as ſome Authors pretend; for we may be aſſured that Men of Honour and Probity are to be met with in *Italy* as well as in other Countries.

But to proceed to the Original, Eſtabliſhment, and Proceedings of the Inquiſition, I muſt inform the Reader, that the Church of *Rome*, after the Diviſion of the Empire into the Eaſtern and Weſtern, had enjoyed an uninterrupted Calm in the Weſtern Parts of the World, till about the Year 1199; for in the Interim very few Sects had ſprung up, and ſuch as did no ſooner peep'd abroad, but they either ſunk of themſelves, or were cruſh'd by the Vigilance of the ſovereign Princes and the Prelates. The Harmony that always ſubſiſted between the Prieſthood and the Empire did not a little contribute to the maintaining of the *Roman* Religion. But this Union being once diſſolv'd by the furious Diſputes which aroſe about the Middle of the Eleventh Century, between the Emperors and the Popes, both Parties carrying Things to the utmoſt Length for upwards of fifty Years, a Door was by that means open'd to all Kinds of Schiſms: For, as the Popes had a great Number of Adherents, who ſtretch'd the Authority of the Church beyond its due Limits; ſo, on the other Side, the Emperors had their Partizans, who weaken'd it as much as poſſible. This it was that occaſioned the ſtarting up of new Doctrines, which afterwards gave Riſe to the Eſtabliſhment of the Inquiſition.

The Enemies to the Church of *Rome* were ſo numerous, and the Support which moſt Princes gave them clandeſtinely, ſwelled their Authority to that Height, that ſhe was often reduced to the Neceſſity of winking at them, for want of Means ſufficient to cruſh them. The Popes did all that lay in their Power to root them out; and for that Purpoſe they left no Stone unturn'd, but inſtigated all thoſe who were immediately ſubordinate to them, and were continually writing to Princes, exhorting them to do their utmoſt to extirpate the Enemies of the Church. But whether it were that Princes were not willing to deſtroy a Multitude of People, or that Policy made them of Opinion, that the tolerating them would be advantageous to the State, it is certain, that they were not very zealous in reſtraining them. By this means the Enemies to the *Roman* Church grew ſo formidable, as to find themſelves able to make Head againſt

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the Popes themſelves. The Followers of *Arnold* of *Breſcia*, who were of this Number, reduced them to the greateſt Streights: They forced them more than once to leave *Rome*, and to ſeek an Aſylum elſewhere, in order to ſhelter themſelves from their Fury. The *Vaudois* and *Albigenſes*, their Succeſſors, were equal Enemies to the Authority of the Church, and as vigorous in attacking it: The Church of *Rome*, therefore, thought proper to employ more violent Methods than had hitherto been made uſe of againſt them. Theſe Methods reſulted at laſt to the publiſhing a Cruſade againſt them; an Expedient which the Popes had formerly, on other Occaſions, employ'd with ſo much Succeſs. Pope *Innocent* III. in 1199, a Man of a bold and enterpriſing Temper, and ſucceſsful in all his Attempts, reſolved to try what this would do. However, he, at the ſame time, thought proper to apply Lenitives, and to ſee whether Preaching and Diſputation would not prove effectual in converting them: But as theſe Methods did not meet with a Succeſs anſwerable to their Zeal, and the chief of the Pope's Miſſionaries having been maſſacred near *Toulouſe*, the Holy Father reſolved to employ temporal Weapons againſt them; and having himſelf been a Lawyer, he, by a Quirk of Law, made theſe Proteſtants be conſidered as *Mahometans*, becauſe they had this in common with them, *viz.* were equally Enemies of the Church.

Upon this Foundation the Pope granted Indulgences, which were publiſhed in this Senſe; That all who, either by their Credit or Money, ſhould contribute to the Extirpation of Heretics, ſhould obtain them as fully as though they themſelves fought againſt them. Upon which an Army, of 300,000 Men, choſen Soldiers, was ſoon raiſed. Tho' this vaſt Army had cut to Pieces all the Inhabitants, Men, Women, and Children, that were in the City of *Beziers*, where the *Albigenſes* had ſtrongly entrench'd themſelves; yet this dreadful Havock did not hinder the Count of *Beziers*, who enjoyed the ſame Sovereignty over *Carcaſſone*, from withdrawing into this latter City, which he defended to the laſt Extremity. He himſelf was a *Roman* Catholick; but whether it were that he could not bear to ſee his Subjects, whom he thought it his Duty to protect

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and defend, cut to Pieces in this Manner, under a Pretence of Religion, or that he could not perſuade himſelf, that Religion was the only Motive for raiſing this bloody War, he determined to oppoſe the Attempts of the Pope, and defend the City of *Carcaſſone*; firmly reſolv'd either to ſave it, or bury himſelf under its Ruins. In this Place he was hemm'd in by the Enemy, whoſe prodigious Numbers did not in the leaſt terrify the undaunted Count of *Beziers*: He publiſhed a Manifeſto, in which he declared he had no other Intention than to perſevere to the laſt Gaſp in the Profeſſion of the Catholick Faith; and that this, however, ſhould not hinder him from protecting his Subjects, of what Profeſſion ſoever; and that becauſe he thought himſelf oblig'd to it from the Law of Nature, which of all others ought to be preſerv'd moſt inviolably, and by the mutual Promiſe he and they had made not to abandon each other. The Enemy made no manner of Anſwer to this Manifeſto; ſo that a vigorous Attack was immediately prepared on one Side, and, on the other, a fixt Reſolution was taken, to hold out to the laſt Extremity.

The City of *Carcaſſone* was then divided into two Parts; the firſt, which was called the City, ſtood on a Hill that was ſtrongly fortified; the other was called the Borough, and was built at ſome Diſtance, which, being weak, was eaſily taken; when, as before in the City of *Beziers*, all the Inhabitants were put to Fire and Sword, and no Diſtinction made of Age, Sex, or Quality. This cruel Treatment was ſo far from intimidating thoſe who fought in the upper Town, with the Count of *Beziers*, as they flattered themſelves it would, that it ſerv'd rather to confirm them in the Reſolution they had taken of ſelling their Lives at the deareſt Rate.

While Matters were thus carrying on, the King of *Arragon* arriv'd at the Enemy's Camp, and immediately interceded for the Count of *Beziers*; but all he could obtain from the Pope's Legate, who in Reality was the chief Commander in this Enterprize, was, that the Count himſelf, with nine Aſſociates, ſhould have free Liberty to retire whereſoever he ſhould think proper; but that all the Inhabitants

bitants ſhould ſurrender at Diſcretion, and come ſtark naked out of the City, and in that Condition ſubmit themſelves to the Legate's Mercy. But the Count of *Beziers* rejected the Offer with the utmoſt Deteſtation, and reſolv'd to ſuffer the worſt that might happen. The Inhabitants, following his Example, fought like ſo many Deſperadoes, and a great Number of the Enemy loſt their Lives under the Walls of *Carcaſſone*. At length the Legate, deſpairing to carry by Force a Place defended by ſo brave a Man, and ſeconded by the Inhabitants of equal Intrepidity with himſelf, reſolved to make himſelf Maſter of it, tho' by the moſt infamous Methods; and, imagining he might ſtop at nothing, provided he only came off victorious, he diſpatch'd a Gentleman to the Count, who prevail'd upon him to come out of the City, ſwearing the moſt horrid Oaths, that they would not hurt a Hair of his Head, and making the moſt ſpecious Promiſes, that the Legate would enter into Articles with him, with the utmoſt Sincerity; but no ſooner was he come before him, than he was ſeized, and made Priſoner of War.

The Inhabitants of *Carcaſſone*, in the deepeſt Affliction for the Impriſonment of their Count, loſt the Courage they had diſplay'd all the Time he had continued at their Head, and which perhaps would at laſt have ſav'd them. But now they thought only of ſecuring themſelves by Flight, in which they were favoured by a ſubterraneous Paſſage, which extended to three Leagues Diſtance from the Camp. The brave Count of *Beziers*, ſome time after died, in Priſon, of Grief, or ſome other Calamity.

The King of *Arragon*, who hitherto had endeavoured to mediate a Peace between both Parties, declar'd in favour of the Proteſtants, at a Time when it was leaſt expected; which Proceeding happily reſtor'd the Affairs of the *Albigenſes*; ſo that in a little Time they brought an Army of 100,000 Men into the Field, which was now much ſuperior to the Enemy; for many of them, who had made a Vow to ſerve only ſuch a Time, withdrew at the Expiration of it. Count *de Mountfort*, a brave Man, now General of the Church, was no ways terrified by the Multitude of the Proteſtants,

Proteſtants, but accepted of the Battle that was preſented him. Both Sides fought with all the Animoſity with which Religion united to Intereſt is uſed to inſpire two oppoſite Parties; but the King of *Arragon* having loſt his Life in the Heat of the Engagement, the *Albigenſes* were ſeiz'd with Fear, which threw them into a Diſorder, and a Defeat followed; for Count *de Mountfort*, taking Advantage of their Surprize, fell upon them on all Sides with ſo much Vigour, that he put them to Flight, after having kill'd 20,000 of them upon the Spot. The *Albigenſes* being routed, Count *de Mountfort* advanced towards *Toulouſe*, with an Army of 100,000 Men, and beſieged it. And now the Fate of War was chang'd; for Count *de Mountfort*, after having receiv'd a Wound in his Thigh with a Sword, was killed by a Shot from a Croſs-bow diſcharged from the Rampart, and all his Army routed. The Death of this Nobleman had like to have entirely ruin'd the Affairs of the *Roman* Catholicks; for the Proteſtants ſoon recovered all they had been diſpoſſeſſed of, and for ſome time preſerved all thoſe ſeveral Advantages, when the Death of *Raymond* Count of *Toulouſe* (who commanded this City when beſieged) again changed the Face of Things. For his Son, having ſucceeded him, and continuing the War with a Force inferior to that of the Enemy, met with a continual Series of ill Succeſs; and the Counts of *Foix*, and of *Cominges*, his Confederates, finding themſelves unable to oppoſe the Power of ſo many Enemies as were continually attacking them on all Sides, ſurrender'd upon the beſt Terms the Enemy would grant them. Thus ended the War of the *Albigenſes*, after it had coſt more Blood and Treaſure than would have been employed in conquering an Empire.

To this War ſucceeded the Inquiſition, which completed the Ruin of the ſurviving Proteſtants. For the Pope, conſidering, that how much ſoever the Power of the *Albigenſes* might be weakened by open Force, yet great Numbers of them would ſtill ſurvive, who would ſtill perſiſt in the ſame Opinions, and profeſs the ſame Doctrine in private, thought it neceſſary, in order to put a Stop to this and every kind of Hereſy, to eſtabliſh a ſtanding Remedy,

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viz. a Tribunal compos'd of Perſons, whoſe ſole Buſineſs ſhould be the detecting and puniſhing of Hereticks. To effect this, it was abſolutely neceſſary, that theſe Perſons ſhould be wholly dependent on the Court of *Rome*; that they ſhould not be diſtracted by other Buſineſs, or taken off by other Avocations; that they ſhould be bound by no manner of Ties of Relation, to the end that they might not have the leaſt Regard or Conſideration for any Perſon whatever; and of a Breaſt uninform'd with Pity and Compaſſion, foraſmuch as they were intended to compoſe the moſt ſevere and rigorous Tribunal that had ever been eſtabliſh'd. The Pope's Council foreſaw three Obſtacles, which it would be no eaſy Matter to ſurmount: The firſt was, that all Biſhops would not fail to oppoſe the Erection of the Inquiſition, ſince that could not be effected without leſſening their Power of taking Cognizance of heretical Matters, which they claim'd as their Right, and of which they had always been in Poſſeſſion. Then, as the See of *Rome* owed the greateſt Part of its Credit and Authority to Biſhops, they having known how to exert it on all proper Occaſions, that they had given up Part of their own Authority for its ſake, it was of the higheſt Importance to the Holy See, to continue in the ſtricteſt Union with the reſt of the Biſhops; conſequently, that the wounding them in ſo tender a Part, would prove fatal to the Pontificate. The ſecond Obſtacle, which was full as ſtrong, and equally difficult to ſurmount, was, that it would be impoſſible to eſtabliſh the Inquiſition in the Manner projected, without depriving, at the ſame time, the Lay Judges, of the Power they had always enjoyed of proſecuting Hereticks: Hence it was eaſy to conclude, that they would oppoſe, with no leſs Vigour than the Biſhops, the ſetting up of a Tribunal, which muſt inevitably ruin a Part of their Juriſdiction. The third Obſtacle was to find out ſome Method for defraying the ſeveral Expences of the Inquiſition, ſuch as, the Salaries of the Inquiſitors, the Wages of the inferior Officers, *&c.* for which it was abſolutely neceſſary to make a proper Fund.

Theſe Obſtacles, which at firſt Sight appeared inſurmountable, would have made them quite lay aſide the Deſign of erecting the projected Tribunal, at leaſt upon

the Foot it was then intended to have been ſet up, had not the Pope, who was not eaſily prevailed with to lay aſide any Deſign he had once taken in Hand, and who was paſſionately deſirous of eſtabliſhing it, hit upon two Expedients, which removed, at leaſt in outward Appearance, the two firſt Difficulties that had been ſtarted.

The firſt of theſe Expedients was, to declare, that the Biſhops ſhould, jointly with the Inquiſitors, be Judges over Hereticks; that nothing ſhould be undertaken without their Privity, and that they ſhould aſſiſt at theſe Trials as often as they ſhould think proper; taking Care, at the ſame Time, ſo to manage Matters afterwards by Expedients, which Time never fails to furniſh, that the chief Authority might be entirely lodged in the Inquiſitors, and that the Shadow of it only ſhould be left to the Biſhops, who were to reſt ſatisfy'd with the Name of Judges. Whence it would come to paſs, that the Biſhops, moſt of whom were more concerned for the Honour than the Duties of their Function, would either reſt ſatisfied with whatever Share ſhould be indulg'd them, or perceiving that the ſmalleſt Part of a Juriſdiction was allowed, the Whole of which juſtly belong'd to them, they would at laſt reſign it entirely to the Inquiſitors, who by that Means would be left at Liberty to act in the moſt arbitrary Manner, and be wholly dependent on the Court of *Rome*.

That as to the ſecond Obſtacle, viz. the ſeveral Princes and Magiſtrates to whom they were ſubordinate, they might ſo much the more eaſily be prevailed with not to oppoſe the Deſign of the Pope, as he then enjoyed an almoſt abſolute Authority in all *Italy*; that it was neceſſary, tho' they employed the moſt vile Methods, to make their Advantage of ſo happy a Train of Circumſtances, which, if let ſlip, might poſſibly be never recovered. However, that ſince to build this Eſtabliſhment on a ſolid Foundation, the prevailing on them not to oppoſe it would not ſufficiently ſerve their Purpoſe, but that their Conſent would be neceſſary, it would conſequently be proper to ſatisfy them in outward Appearance, in the ſame

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Manner as the Biſhops. In purſuance of this, they ſhould leave to Magiſtrates the Power of diſpoſing of the lower Employments of the Inquiſition, which ſhould not be allowed to make uſe of any but thoſe whom they ſhould appoint: That they ſhould have Liberty to appoint an Aſſiſtant to the Inquiſitor, in their Viſitations of all Places within the Juriſdiction of the Civil Magiſtrate; and that a third Part of the confiſcated Eſtates of all who had been condemn'd, might be apply'd to publick Uſes. Laſtly, that according as they ſhould meet with greater or leſs Oppoſition, with more or leſs Difficulties, they might give up or refuſe ſeveral other Points of little Conſequence, by which the Magiſtrate would ſeem to ſhare the Authority of the Inquiſition, but at the ſame Time would be no more than the mere Executioners of its Order.

Theſe Difficulties being got over, the third Obſtacle was ſo much the ſtronger, as Intereſt was the Object of it; and this was, to find out ſome Method for raiſing a large Fund to enable the Inquiſitors to ſubſiſt with Honour. Several Methods were propoſed on this Head; but at laſt it was reſolved, that the Corporations in the ſeveral Places ſhould be prevail'd with to furniſh Sums for this Purpoſe; and that, in order to engage them to come more readily into it, they ſhould be allowed to diſpoſe of Part of the Moneys ariſing from Fines and Confiſcations.

Matters being thus ſettled, they diſpatched crafty Perſons, of undoubted Fidelity, into the ſeveral Provinces of *Italy* then ſubject to the Pope; whoſe Buſineſs was, if poſſible, to engage their Favour for the new Eſtabliſhment they intended to be ſet up in them. As the dire Effects that would reſult from it had not been yet felt, or ſo much as foreſeen, it was received with very little Difficulty. Upon which the Pope directed a Bull to the ſeveral Magiſtrates, Heads of Colleges, *&c.* and to the Corporations of thoſe Cities where the Inquiſition had been eſtabliſhed.

This Bull contained Thirty-one Chapters, which were as ſo many Statutes for the ſettling of this Holy Office.

To theſe the Pope added two very expreſs Orders: The firſt, That the Statutes ſhould immediately be regiſtered in all the publick Offices, where the Rolls are kept, notwithſtanding any Oppoſition to the contrary, reſerving to himſelf only the Power of judging of the Validity of thoſe Oppoſitions. The ſecond empowered the Inquiſitors to ſuſpend all ſuch Places from having Divine Service performed in them, and to excommunicate all Perſons who ſhould refuſe to obey theſe Statutes.

Nevertheleſs, what Authority ſoever the Pope might enjoy in theſe Provinces, yet the Bull abovementioned was ſo much oppos'd, both in his Life-time and after his Death, that *Alexander* IV. his Succeſſor, was obliged to revive it ſeven Years after, but not without ſeveral Reſtrictions, which would never go down at the Beginning. And yet, neither the Lenities, or Cenſures, which the Inquiſition was empowered to thunder out againſt all Offenders, or thoſe who ſhould oppoſe it, could prevent its meeting with freſh Oppoſition.

The Popes, his Succeſſors, ſet every Engine at Work to get them received; but the Oppoſition ſtill continuing, they were at laſt obliged to moderate ſeveral Particulars. Thoſe Oppoſitions were grounded on the Severity of the Inquiſitors, which was ſo much the more grievous, as People had never been accuſtomed to it. Complaint was likewiſe made of the uncommon Riggour they ſhew'd, in levying the ſeveral Revenues that had been aſſigned them; and they were even accuſed of having extorted ſeveral Sums of Money under this Pretence; inſomuch that the Publick were reſolved to bear theſe Impoſitions no longer.

Theſe Complaints were ſeconded by a Declaration from the ſeveral Cities and Corporations, by which they proteſted in expreſs Terms, that they would no longer furniſh the Sums required for the Support of the Inquiſition, its Officers, *&c.* without which it would be impoſſible for that Tribunal to ſubſiſt. Indeed the Ground of the Proteſt was, as they declared, their Inability to pay ſuch large

large Exactions, neceſſary to ſupport the Pomp of the Inquiſition.

But whether it were that theſe Oppoſitions, and the Complaints on which they were grounded, were thought juſt, or that there was no other Method left to ſupport the Inquiſition, which the Popes conſidered as their Maſter-piece, it was reſolved, they ſhould forego ſome Things, the better to accuſtom the People, by inſenſible Degrees, to the new Burden they were going to lay upon their Shoulders. It was therefore declared, that in all Places where the Inquiſition ſhould hereafter be received, as well as thoſe which had already admitted it, the Inhabitants ſhould not be obliged to furniſh the Sums neceſſary for the Support of the Inquiſition but that it ſhould be maintained by other Methods than at the publick Expence; and that, by this Means, the Complaints which were made againſt the pretended Extortions of the Inquiſitors would immediately ceaſe. And as to the Complaints of the Rigours the Inquiſitors uſed in the Diſcharge of their Office, a Remedy was applied thereto, by allowing Biſhops, in the Proſecution of the Inquiſition, a little more Power than had before been indulged them.

The Court of *Rome* drew two conſiderable Advantages from their Condeſcenſion on this Occaſion: The firſt was, that as the Inquiſitors depended no longer on the People for their Subſiſtence, they conſequently would be more attached to the Papal Intereſt, and alienated from any other. The Second, which was of no leſs Conſequence, was, that the Inquiſition was by this Means received without Oppoſition in *Lombardy*, *Romania*, *Marca Anconitana*, *Tuſcany*, the Stats of *Genoa*, and in all Parts of *Italy*; the Kingdom of *Naples*, and the Republick of *Venice*, excepted.

Don *Peter* of *Toledo*, Viceroy of *Naples* for the Emperor *Charles* V. attempted to ſettle the Inquiſition in the Kingdom of *Naples*, in the Year 1544. But the People mutiny'd for ſeveral Days; great Numbers of the *Spaniards* were kill'd, and they would in all Probability, have been

been driven out of this rich Kingdom, had they not ſecured themſelves in the Caſtles, and held out with Vigour againſt the Inhabitants, who did all that lay in their Power to force them out. The Mutineers were even reſolved to throw themſelves into the Hands of the *French*; and for that Purpoſe diſpatch'd an Expreſs to *du Mortier*, the Embaſſador of *Francis* I. at *Rome*, deſiring him to ſend them a bold Man to Head them: Nevertheleſs he let ſlip the Opportunity. Since that, the Fear of a freſh Inſurrection, and the repeated Oppoſitions of the Court of *Rome*, have prevented the Re-eſtabliſhment of the Inquiſition in *Naples*.

After the Inquiſition had been eſtabliſh'd in *Italy*, the Court of *Rome*, who were deſirous of introducing it into all the States of Chriſtendom, attempted to eſtabliſh it in *Germany*; but the exceſſive Rigour of the Tribunal not ſuiting the generous Temper of the *Germans*, they oppos'd it with ſo much Bravery, that the Pope was obliged to lay aſide his Deſign. However, the Court of *Rome*, were perſuaded, that Time, and the Artifice which might be uſed, would at laſt give Succeſs to their Endeavours. But Time only taught them, that the *Germans* would never ſubmit to ſuch a Yoke; and of this they had the ſtrongeſt Proof, by the Inquiſition's being baniſhed out of ſeveral Cities, where the utmoſt Pains had been taken to ſet it up, notwithſtanding that the Inquiſitors had treated the Inhabitants with much greater Lenity than they had ever exerciſed before in any other Place.

Having therefore loſt all Hopes of eſtabliſhing it in *Germany*, they attempted to ſettle it in *France*, and ſucceeded therein in Part; for it was receiv'd in *Languedoc*, and ſome of the Neighbouring Provinces, upon account of the *Vaudois*, and the *Albigenſes*, whom they imagin'd this Tribunal only could extirpate. But they likewiſe found, that the *French* would no more ſubmit to the Yoke than the *Germans* had done. Accordingly the Inquiſition was baniſhed out of ſome Cities by popular Inſurrections, and the Inquiſitors left ſeveral others for want of Employment, or rather becauſe they, ſo far from meeting with Reſpect, which they were ſo vaſtly fond of, were on the contrary, univerſally

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hated and abhorred, and juſtly ſuppoſed it would be impoſſible for them ever to overcome the Averſion of thoſe People.

The Inquiſition, being baniſhed *France*, recovered more in *Spain* than it had loſt in that Kingdom: The Kings of *Arragon* received it, and eſtabliſhed it in the ſeveral Dominions ſubject to that Crown. This Example, contrary to the Pope's Expectations, was not followed. Attempts were made to get it receiv'd in the other States of this Weſtern Part of *Europe*, but to no Purpoſe. It was oppoſed in all Places with a Reſolution which was leaſt expected. But it did not long preſerve its Authority in *Arragon*; but became, as in *France*, the Object of Contempt and Averſion of the Grandees and People; and, in all Probability, would ſoon have been driven out of that Kingdom with as much Ignominy, had not *Ferdinand* of *Arragon*, and *Iſabella* of *Caſtile*, who had united almoſt all the States of *Spain* under one Monarchy, reſtor'd it to its priſtine Authority in *Arragon*, and afterwards in all the States of *Spain*, under one Monarchy, *Portugal* excepted.

Thus, properly ſpeaking, *Spain* was not wholly ſubject to the Inquiſition 'till about 1484. For, after this Union of the States, theſe Princes reſolved upon the Conqueſt of the Kingdom of *Granada*, and to oblige the *Moors*, who had ſo often made *Spain* tremble, and had conquered the greateſt Part of it, to return back into *Africa*.

This Deſign met with Succeſs: The *Moors* were ſubdued, were diſpoſſeſs'd of every thing they held in *Spain*, and the greateſt Part of them driven back to *Africa*. What detained the reſt was, either the Marriages they had contracted, the various Settlements they had in *Spain*, their Trade, or, laſtly, the Landed Eſtates they poſſeſſed therein.

Theſe unhappy People, amongſt whom were great Numbers of *Jews*, being obliged to receive whatever Laws the Conqueror was pleaſed to give them, (and the

the *Spaniards* being unwilling to depopulate the Dominions they had conquered) consented to turn Christians, though the greatest Part of them still adhered in Reality to the Religion of their Forefathers, whenever they judged they might do it with Impunity.

John de Torquemada, a Dominican, Confessor to the Queen, foreseeing how prejudicial this Hypocrisy would at length prove to Religion, took Occasion from thence to sollicit the Queen to persecute the Hereticks and Infidels. He represented to her, that she was as much engaged to it from the Motives of Policy as those of Conscience; that so long as the *Moors* and *Jews* should adhere to their old Religion, they would preserve a secret Inclination for their former Sovereign; and that this Inclination would at last be followed by their Correspondence with foreign Powers, and intestine Conspiracies, and finally break out into open Insurrections, which would not fail to be supported by the *Moors* of *Africa*; that the Means of making them irreconcilable would be to oblige them to change their Religion in good earnest; that as there was no room to hope they would ever do it from their own Impulse, so, on the other side, it would not be doubted but violent Methods would be necessary; that this indeed would lessen the Number of her Subjects, but that it were better to have a few attach'd to her Religion and Government, than a great many whose Fidelity might be suspected; that the Union between the Church and State was so great, that whoever was wanting in Affection for one, must certainly have as little Value for the other.

These Reasons having made an Impression on the Queen's Mind, he remonstrated to her, that the best Means of giving Success to what he propos'd was, to cause the Inquisition to be received in all the States that were subject to the Crowns of *Arragon* and *Castile*; that this Method was indeed slower than an open War, but then it was safer; that it would be a perpetual Remedy to an Evil, which, in all Probability, would not be brought to a Period very soon; Lastly, that the most glorious Circumstance

cumſtance of her Reign would be, that ſhe had not only done her utmoſt Endeavours, during her Life-time, for the Support of the true Religion, but had alſo left behind her the moſt infallible Methods of preſerving it in its utmoſt Purity, as long as the Monarchy ſhould endure.

The Queen, won by theſe Reaſons, promis'd her Confeſſor, that ſhe would do all that lay in her Power to perſuade the King to eſtabliſh the Inquiſition in all his Dominions; and, indeed, his Reaſons wrought as much upon the King as they had done upon the Queen; inſomuch that they jointly obtained Bulls from Pope *Sixtus* IV. in 1483, for the ſetting up of the Inquiſition in the Kingdoms of *Arragon* and *Valencia*, and the Earldom of *Catalonia*. It was afterwards erected in *Caſtile*, and in all the Dominions of *Ferdinand* and *Iſabella*. This crafty Prieſt had done too much Service in this Affair, not to be rewarded for it; accordingly the Pope created him Cardinal, and their Catholick Majeſties appointed him Inquiſitor General; which is ſo eminent a Dignity, that if one of the King's Sons was to be a Clergyman, he would not think it beneath him to fill that Place: And, indeed, this Power is ſo abſolute and unlimited, that his Catholick Majeſty cannot boaſt of having one Subject in his Dominions who is exempt from it. *Torquemada* fully anſwered the Opinion the People had of him, *viz.* that there was not a Man in all *Spain* fitter for that important Employment; ſince that, during his 14 Years Adminiſtration in the Inquiſition, he had proſecuted upwards of 100,000 Perſons, of whom 6000 had been condemned to the Flames.

The Inquiſition was introduced in *Portugal*, under the Reign of *John* III. before 1557, by a certain Monk, who, as 'tis pretended, having procur'd a Bull, or fictitious Brief, managed Matters ſo well, that he ſucceeded in the Deſign he had formed of eſtabliſhing the formidable Tribunal of the Holy Office in that Kingdom. However, his Fraud was at laſt detected; and it is univerſally agreed, that he was condemned to the Gallies for Life upon that Account. But this did not hinder the Inqui-

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ſitors from carrying on their Proceedings: However, as their Maxims, and their inflexible Severity towards thoſe unhappy People called *Chriſtianos novos*, or new Chriſtians, ſtruck the candid Part of Mankind with Horror, there were found ſome Miniſters at Court, who had ſo much Probity and Humanity, as to repreſent to their Sovereign the great Prejudice which accrued to his Subjects from this unprecedented Tribunal, and its frequent and bloody Executions. The King, after having juſtly reflected on theſe Remonſtrances, procur'd privately a Brief from *Rome*, by which his Holineſs granted a general Pardon to all Perſons accuſed of *Judaiſm*, with Orders to the Inquiſitors to ſet open their Priſons, and to diſmiſs all ſuch as ſhould be confined in them, without the leaſt Exception. The Officers of the Inquiſition were obliged to ſubmit to this Command: However, they ſoon found a Pretext to ſet their Engines at Work again, by which means the Priſons of the Inquiſition were as much crowded as they had been before the Injunction.

The Duke of *Braganza*, being raiſed to the Throne of *Portugal*, in 1648, by the Name of *John* IV. would undoubtedly have aboliſhed the Inquiſition in his Dominions, had he either enjoyed a longer, or more peaceable Reign. This Judicious Prince was thoroughly ſenſible of the Abuſes which were committed under the Shadow of the inviolable Secrecy that is obſerved in the Holy Office: Beſides, he knew that the Inquiſitors were bias'd by Pride and Avarice, inſtead of following the Dictates of Piety and Juſtice; and knowing that, of the numberleſs Confiſcations which were made by the Inquiſition, but a very trifling Share came into his Treaſury, the reſt being all diſtributed among the Officers of the Inquiſition, he ordered that the Goods and Chattels of thoſe who ſhould be taken up ſhould not be confiſcated for the future. This Declaration aſtoniſhed and alarmed the Inquiſitors, as it took from them the moſt conſiderable Advantages of their Employments: This made them have Recourſe to every Expedient, in order to ſet Things upon their former Footing; and they play'd their Cards ſo well, that they at laſt obtained a Brief from the Pope, unknown

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to the King, by which his Holineſs ordained, that all Confiſcations ſhould be made to the Benefit of the Inquiſition, in the ſame Manner as before the King's Declaration was publiſhed, upon Pain of Excommunication to be incurred by all thoſe as ſhould oppoſe the Execution of this Brief.

The Inquiſitors, having prevailed thus far, waited in a Body upon the King; when one of them, in the Name of all the reſt, beſought him to give them Leave to read his Holineſs's Brief before his Majeſty; and in the Preſence of his whole Court. The King, having liſtened to them with great Attention, immediately inquired, Who was to have the Benefit that would ariſe from the ſeveral Confiſcations? The Anſwer was, Himſelf. Since it is ſo, replied the King, and that there is no Room to doubt but I may diſpoſe of my own, in what Manner I ſhall judge proper, as a Teſtimony of my Obedience to the Pope's Orders, and the great Reſpect I have for his Commands, I conſent that you confiſcate the Goods and Chattels of thoſe who ſhall be ſeized by Order of your Tribunal; provided, however, that an exact Inventory be taken of ſuch Seizures: But I declare from this Inſtant, that I freely beſtow all ſuch confiſcated Effects on the Perſons ſo ſeiz'd, and their Families; and my Will and Pleaſure is, that they ſhall be reſtored to them, or their Heirs, with the utmoſt Fidelity and Care, to what Puniſhment ſoever you may condemn them. Tho' the Inquiſitors were enraged at this Order, they nevertheleſs were obliged to ſubmit to it; and ſo long as Don *John* reigned, all Good and Chattels confiſcated were either reſtored to the Perſons to whom they belonged, or their lawful Heirs. But no ſooner was the King dead, than the Heads of the Inquiſition repreſented to the Queen his Widow, that as the late King her Conſort, had acted in direct Oppoſition to the Pope's Orders, he had thereby incurred the Sentence of Excommunication, with which all ſuch were threatened in the Pope's Brief, who ſhould oppoſe the Execution of it. This Princeſs, who was not of that ſteady Reſolution as the King her Conſort, was ſo weak as to conſent, that the Inquiſitors, cloathed

in their Sacerdotal Veſtments, ſhould perform the Ceremony of abſolving the dead Body of the King from the pretended Excommunication, and that too in the Preſence of Don *Alphonſo* and Don *Pedro*, her Sons. The Reader will eaſily ſuppoſe, that whatever was done by the Inquiſitors, with regard to the Abſolution of the King's Body, was but a mere Trick, to frighten the Grandees of the Kingdom, and the common People, and to ſupport the Authority of the Holy Office, with all its Train of Terrors: For Don *John* had paid the utmoſt Submiſſion to the Pope's Brief; and the generous Reſolution he had taken, while it was read, to remit to his Subjects all ſuch of their Goods and Chattles as ſhould be confiſcated to his Uſe, as he had really given Orders, ſo far from deſerving ſo ignominious a Puniſhment as was inflicted on him after his Death, ought rather to have procured him the everlaſting Thanks of all his Subjects, and have made the Cruelty of the Inquiſiton odious to the World. But the Inquiſitors, encouraged by the Impunity they had met with on this Occaſion, continued to exerciſe their Rigours, or rather Cruelties, under the Reign of Don *Alphonſo*.

The Cruelty and Rigour of the Inquiſition, from time to time, prompted ſeveral of the prime Nobility, as well as many Perſons of the greateſt Virtue about the Court, who were greatly concerned to ſee their Fellow-creatures perſecuted and tormented in ſo dreadful a Manner, to make their moſt humble Remonſtrance to Don *Pedro* upon that Account. Among the Number of theſe were ſeveral Biſhops and eminent Divines, and Religious of different Orders. All theſe repreſented to the King, the irreparable Injury which the Inquiſitors did to his Subjects; and told him, that it would inevitably be followed with the utter Ruin of the Kingdom. The King was ſo ſtruck with the Reaſons they gave, that he commanded his Ambaſſador at *Rome* to ſollicit a Brief at the Court, by which the Sufferers ſhould have Leave granted them to lay before his Holineſs the Reaſons they had to complain of the Proceedings of the Inquiſition. This Brief being granted, and Notice thereof given to the ſeveral Inquiſitions in

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Portugal, the Executions of that Tribunal were ſuſpended, and the Sufferers had Leave to appoint Council to plead in their Name, both in *Rome* and in *Portugal*. Accordingly, their Council drew up ſeveral Petitions and Memorials, which they preſented to his Holineſs, praying that the Papers of ſome ancient Proſecutions of Perſons who had been condemned to the Flames by the Inquiſition ſhould be ſent to *Rome*, particularly ſuch as were put to Death by the Name of negative Convicts; in order that, his Holineſs being, by the Peruſal of theſe Inſtruments, fully convinced of the Juſtice of their Complaints, he might therefore apply ſuitable Remedies.

His Holineſs liſtened attentively to their Grievances, and was greatly afflicted upon that Account; whereupon he immediately gave Orders for diſpatching a Brief, by which he commanded the Inquiſitors to ſend him immediately the Originals of four ancient Proſecutions. The chief Inquiſitor plainly ſaw, that in caſe they ſhould be forced to ſend this Brief, they would inevitably be expoſed to the greateſt Dangers; ſince, in caſe it ſhould work its Effect, their Authority would either be loſt, or at leaſt conſiderably impair'd. In this Dilemma, they at laſt, however, took the Reſolution to obey the Pope's Orders: Upon which his Holineſs, by a new Brief, ſuſpended the Inquiſitor General from his Employment, and excommunicated the reſt. He likewiſe commanded them to give up the Keys of the ſeveral Priſons of the Inquiſition into the Hands of the Ordinaries; but this they refuſed. However, the Pope abſolved them, upon their making him ſlight Satisfaction; and tho' ſome Regulations were made, in order to ſoften the Rigours of this Tribunal, Matters have nevertheleſs always continued upon the ſame Foot. Whatever is here advanced, is more than juſtified by a Brief of Pope *Innocent* XI. dated *Auguſt* 22, 1682.

Great Britain and the *Low Countries* were now the only Places where the Court of *Rome* had not attempted to introduce the Inquiſition. As for the former, the Temper of its Inhabitants, ſtill more abhorrent of all violent Remedies,

medics, and more inclined to Inſurrections than either the *Germans*, *French*, *Spaniards*, or *Italians*, appeared ſo oppoſite to the Inquiſition, that the Holy See thought all Endeavours for that Purpoſe would prove ineffectual; and even tho' the Pope, who had more Authority here than in the reſt of the States in Chriſtendom, ſhould have Intereſt ſufficient to get it received in this Kingdom, it yet would be impoſſible for it to maintain itſelf long therein: All Thoughts of attempting it were therefore laid aſide, but with the more Reluctance, as the *Engliſh* were look'd on as a People who love to deliver their Thoughts freely and openly, and the moſt uſed to dogmatize, and ſo had the greater Occaſion for ſuch an Eſtabliſhment.

As to the *Netherlands*, the Conformity of the Temper of the Inhabitants with thoſe of the *Germans* and *French*, between whom they are ſituated, having given Occaſion to conclude, that either it would be impoſſible to eſtabliſh the Inquiſition among them, or that it would never be long ſupported therein, was the Cauſe, that no Attempts were made for that Purpoſe, or that they did not carry it to any great Lengths. But after the Riſe of the *Lutheran* Doctrine, a great Number of Proteſtants having ſettled in thoſe ſpacious Provinces, under Pretence of carrying on their Trade, the Emperor *Charles* V. who was not loved by them, and who perhaps hated them in his Turn, or at leaſt was afraid of them, was apprehenſive leſt they ſhould at laſt get the upper Hand in the hereditary Countries. This Apprehenſion, added to the Negligence of the Magiſtrates, who had been obliged to ſlacken their Proſecutions, becauſe of the great Number of Proteſtants that had ſhelter'd themſelves in thoſe Provinces, occaſioned his publiſhing an Edict, in 1550, by which the Inquiſition was ordered to be eſtabliſhed in all the *Low Countries*, in the ſame Manner as in *Spain*.

This Edict was promulgated; but *Mary*, Queen of *Hungary*, Siſter to the Emperor, and Governeſs of thoſe Provinces, remonſtrated to him, that in caſe the Edict ſhould be put in Execution, all the foreign Merchants, and

and great Numbers of the Natives of the Country, would immediately abandon it, in order to ſeek for Liberty of Conſcience elſewhere; and their Trade, which at that Time was the moſt flouriſhing of any in *Europe*, would infallibly be ruined: This prevail'd with the Emperor to publiſh two Declarations, by which all Foreigners were exempted from the Juriſdiction of the Inquiſition, and the Severity of its Proſecutions very much mitigated with reſpect to the Natives of the Country. However, notwithſtanding the Emperor's Edict was publiſhed with theſe Reſtrictions, it yet was not put in Execution; whether it were that this Monarch, who was not always for having thoſe Things carried on, which he ſeemed in outward Appearance, to promote, was not urgent to have it put in Execution; or that the People, the Biſhops, and Magiſtrates, whoſe Intereſt being chiefly concerned therein, did therefore foreſee the Conſequences that would reſult from it, better than any other Perſon, and who moreover were very ſenſible, that the Emperor was not able to force them to this Yoke againſt their Wills, ſecretly oppoſed it. Be this as it will, the Inquiſition was not eſtabliſhed in the *Low Countries* during the Reign of *Charles* V.

After the Death of this Emperor, which happened in 1599, *Philip* II. his Son, who was now Sovereign of the *Netherlands*, attempted all Methods poſſible to ſet up as rigorous an Inquiſition therein as that of *Spain*. The States at firſt oppoſed it by the ſtrongeſt, as well as the moſt reſpectful, Remonſtrances: But *Philip* II. reſolving to be obeyed, had not the leaſt Regard to them; upon which the People, who could not bear to be forced in an Article of ſo extenſive and delicate a Nature as that of Religion, broke out into an open Inſurrection. This Inſurrection in the *Low Countries* gave Occaſion to the Riſe and Eſtabliſhment of the Commonwealth of *Holland*. No Inſurrection ever laſted longer, or was carried on with greater Obſtinacy; for the War continued upwards of threeſcore Years, with unparallelled Animoſity, but various Succeſs. The King of *Spain* had frequent Opportunities of eſtabliſhing a greater Authority in thoſe Countries than any of his Predeceſſors had ever enjoyed; and,

and, on the other Side the *Flemings* were in open Rebellion, and frequently on the Point either of changing their Maſter, or of wholly recovering their Liberty, by ſetting up a popular Government almoſt after the Model of that of ancient *Rome*. At length both Parties grew weary of the War, which had been carried on for ſo many Years, coſt ſo much Blood, and had ſo much weakened and drained them of ſo many Sums; and thereupon a Peace was concluded; but it coſt the King of *Spain* the moſt valuable Part of the *Low Countries*, that is, that Part which now forms the Commonwealth of the *Seven United Provinces*; and he found himſelf obliged to acknowledge it a free independent State: Nor would he have preſerved the reſt, had he not ratified and inlarged the Privileges of the Provinces; one of which was, That, for the future, no mention ſhould be made of ever eſtabliſhing the Inquiſition therein; and that all heretical Cauſes ſhould be judged by the ancient Laws, and in the uſual Forms. Thus ended the long War which had been carried on in the *Netherlands*, whereof the Inquiſition was either the real or pretended Cauſe. It has not made any Progreſs ſince that Time. Such Places as had received it are ſtill ſubject to it, and thoſe where it had been refuſed have been ſo happy as to keep it out; inſomuch that it is now confined to *Italy*, and the Dominions ſubject to *Spain* and *Portugal*.

The Court of *Rome*, who has always a watchful Eye over its Intereſt, endeavour'd to get the Inquiſition eſtabliſhed at *Venice*: But the *Venetians*, who are as ſenſible as any People in the World of their true Intereſt, and ſo judiciouſly foreſee the Conſequences of Things, could never be prevailed with to conſent to it: *Innocent*, *Alexander*, *Urban*, *Clement*, and the Seven Popes their Succeſſors, ſet every Engine at Work to compaſs their Deſign; but to no Purpoſe. The Inquiſition did itſelf contribute to the obſtinate Reſiſtance it met with, when attempted to be ſet up in *Venice*; all Places rang with the Diſorders and Tumults occaſioned by the Sermons, as well as the Fury, and imprudent Conduct of the Inquiſitors. For theſe Mock-zealots would, upon the firſt Whim that came in-

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to their Heads, publiſh Cruſades againſt the Enemies to the *Romiſh* Doctrine; and theſe new-made Cruſades, inſtead of being ſerviceable to Religion, inſpired the People with nothing but revenging themſelves upon their Enemies.

Milan and *Parma* had like to have been ruined by the Tumults that had been raiſed on theſe Occaſions, and all *Italy* cry'd aloud againſt the Inquiſition and its Officers. The Senate of *Venice* took Advantage of theſe Diſorders, by making it a Handle to juſtify their having always refus'd to ſuffer the Inquiſition, to be erected in the Territories of *Venice*. However, all theſe fruitleſs Attempts could not prevail with the Popes to deſiſt from their Deſign; and *Nicolas* IV. in 1287, at laſt obtained what his Predeceſſors had ſo long ſolicited in vain. The Senate, in Compliance with the Requeſt of his Holineſs, reſolved to receive the Inquiſition; but then it was with all the Precautions neceſſary for preventing the Scandal and Diſorder it had occaſioned, in almoſt all Parts where it had been hitherto received. It was therefore agreed, that no Officers, but thoſe of the Republick, ſhould be ſuffered to execute the Proſecutions of the Inquiſition; that, in order to prevent all Burthens and Impoſitions, the Revenues neceſſary for the Maintenance of that Tribunal ſhould not be raiſed by its Officers; and that the Republick ſhould aſſign a Fund for that Purpoſe, and ſhould nominate a Perſon to receive the Moneys ariſing therefrom; that it ſhould pay the Salaries of the Inquiſitors, and their Officers, and defray all the neceſſary Expences; and that all Fines, Confiſcations, and all Profits ariſing from the Condemnation of Hereticks, ſhould be put into the Hands of the Inquiſitors, for which it ſhould be accountable to the Senate, to be employed by them as they ſhould judge proper.

The Senate having thus reſolved to receive the Inquiſition, an Inſtrument was immediately drawn up for that Purpoſe, in the moſt authentick Manner, and ſent to the Pope: And altho' his Holineſs was not pleaſed with the Reſtrictions made by the Senate, and would have

been glad the Inquiſition had been received at *Venice* without the leaſt Limitation, he nevertheleſs thought fit to agree with this Inſtrument; and, accordingly confirmed it by a Bull. Although the Inquiſition at *Venice* was reſtrained pretty much in its Authority, nevertheleſs the Court of *Rome* thought they had done great Matters in having procur'd its Eſtabliſhment there, particularly, as they flatter'd themſelves, that they ſhould at laſt force the *Venetians* to acquieſce in all Things, and to ſuffer the Inquiſition to reign as deſpotic there as in the other States of *Italy*. However, their Hopes were afterwards blaſted; for the Senate, who probably were perſuaded, they had been too condeſcending, in receiving the Inquiſition, though upon their own Terms, were firmly reſolved not to ſuffer the leaſt Innovation, and to keep Things on the ſame Foot in which they had been firſt eſtabliſhed. So, that, far from giving their Conſent to the repealing of any of their old Statutes, they have enacted new ones from time to time; all which, together, compoſed the Thirty-nine famous Chapters, or Statutes, by which the Inquiſition, in all the *Venetian* Territories, is governed to this Day.

The Inquiſition of *Rome* is compoſed of Cardinals, who ſit as Judges, and of Conſulters, moſt of whom are Doctors of the Canon Law, and Regulars, or Monks; theſe are ſo many Counſellors, whoſe Buſineſs it is to examine the Books, Tenets, Opinions, and Actions, of all Perſons impeached to the Tribunal of the Inquiſition. It is from their Opinions, that the Cardinal Inquiſitors form their Sentences and Decrees. There are, beſides, two Secretaries, and a kind of Attorney-General, who are the only Perſons known to thoſe who are impeached. There are a prodigious Number of inferior Officers; becauſe, as all the Officers of the Inquiſition have very great Privileges, and can be judg'd by that Tribunal only, they, by that means, ſecure themſelves from the ordinary Forms of Juſtice, which are very ſevere.

The

The Inquiſition is impower'd to judge:

I. Hereticks.

II. Thoſe who have given any Suſpicion of Hereſy.

III. The Promoters, or thoſe who protect or favour them in any Manner whatſoever.

IV. Thoſe who reſiſt the Officers of the Inquiſition, and interfere with the Juriſdiction thereof, in any Manner whatſoever.

As to what relates to Hereticks, all are by the Inquiſition comprehended under that Name, who have either ſpoken, written, taught, or preached any thing contrary to the Scripture, the Apoſtles Creed, the Articles of Faith, and the Traditions of the Church: Thoſe who have alſo abjur'd the Chriſtian Faith; or thoſe who commend the Cuſtoms and Ceremonies uſed in other Religions; or maintain that a Man may be ſaved in any Religion, provided he profeſſes it with a pure and ſincere Heart. They likewiſe comprehend under the Title of Hereticks, all who diſapprove any Ceremony, Uſage, or Cuſtom, received in the Univerſal Church, and even in thoſe particular Churches where the Inquiſition is received. And they alſo include among theſe, thoſe who declare, that the Pope has no Power over temporal Princes; as alſo thoſe who declare any thing in Oppoſition to the Deciſions made by the Pope, on any Subject whatever.

The Suſpicion of Hereſy is ſtill of greater Extent; for if a Man happens only to advance any Propoſition that offends thoſe who hear him, or even forbears to impeach thoſe who advance any ſuch, he is ſure to be obnoxious to this Tribunal. To receive a Heretick into one's Friendſhip, to entertain him in one's Houſe, to make him a Preſent, or even to pay him a Viſit; and, above all, to prevent his being impriſoned in the Inquiſition, or aſſiſt his Eſcape from thence, tho' grounded on the ſtrongeſt Motives of Friendſhip, Duty, Gratitude, or Pity, is to incur the Guilt of Hereſy. And to ſuch

Lengths is this Matter carried in the Inquiſition, that a Perſon is obliged to impeach Brother, Father, Huſband, or Wife, when ſuſpected of Hereſy. Under this Name are comprehended all thoſe who ſpeak to ſuch as are impriſoned in the Inquiſition without Leave; or who write to them, either to adviſe them in any Matter, or merely to comfort them in their Misfortunes. As one of the chief Maxims of the Inquiſition is to ſtrike Terror into all, and to make itſelf dreaded by all who are ſubject to it, it puniſhes with greater Severity ſuch as offend its Agents or Officers in any Manner whatſoever: And, in this Caſe, nothing is looked upon as a ſlight Offence, but every Crime is conſidered as capital; nor can Birth, Character, Employment, Rank, or Dignity, ſecure any Perſon from its Violence; and the leaſt Threat againſt the moſt inferior Officer of the Inquiſition, its Informers, or Witneſſes, would be puniſhed with the utmoſt Rigour and Severity.

Theſe are the chief Caſes ſubject to the Inquiſition, and which come generally under its Cognizance by four different Methods: Either by publick Report, by which a Perſon is accuſed; or by the Depoſition of thoſe Witneſſes by whom he is impeached; or by the Diſcovery of the Spies of the Inquiſition, who are ſpread up and down in all Places; or, laſtly, by the Depoſitions of the Criminals themſelves, who, for Fear others ſhould inform againſt them, and, in Hopes of meeting with leſs ſevere Treatment, ſometimes impeach themſelves of Things of which they know they might be convicted.

When the Inquiſitiors have diſcovered a Criminal by one of the four Methods above mentioned, or even on a bare Suſpicion, which often is very ſlight, he is thrice ſummoned to appear; after which, in caſe he does not come forth, he is excommunicated, or fined proviſionally in large Sums, which, however, does not exempt him from a more ſevere Puniſhment, if he be catch'd again. The ſureſt Method is to obey the firſt Summons; for the longer this is delay'd, the greater

Guilt

Guilt is incurred; nay, though a Perſon were really innocent, yet a Refuſal to obey the Orders of the Inquiſition is itſelf a Crime: All Delays and Put-offs, on this Occaſion, only heighten the Prejudice which may be entertained againſt a Perſon impeached; and they take it for granted, they have Proofs ſufficient againſt him, and that he is diffident of the Merits of his Cauſe, from the firſt Moment he diſcovers the leaſt Reluctance to appear before his Judges. When this is the Caſe of a Perſon accuſed, he has no other Way left to ſecure himſelf, than by a voluntary and perpetual Baniſhment. Nothing is forgot in this Tribunal; no Crime is wiped away by Time, nor do they allow of any ſuch Thing as Preſcription.

It is yet no eaſy Matter to ſucceed in this violent Extreme, and it is almoſt impoſſible to eſcape the Search of the Inquiſitors; for no ſooner has an impeached Perſon made his Eſcape, but all the Inquiſitions have ſpeedy Notice of it: They purſue him every where, and ſeldom fail to catch him again. The ſame is obſerved with regard to thoſe who break out of the Priſon of the Inquiſition; if they are catched again, they are utterly undone, and the moſt gentle Puniſhment they are to expect is Impriſonment for Life. It often happens, that the Inquiſitors, either when they have ſufficient Witneſſes, or that the Crime, of which the Perſon impeached is accuſed, is of an enormous Nature; or when they are afraid of his eſcaping from them, and not ſtaying till they ſummon him in Form; in theſe Caſes they ſhall give Orders immediately for his being arreſted, whenever they can meet with him. A Perſon impeached has no Aſylum, nor Privilege, nor can ſuſpend the Proſecution one ſingle Moment, or mitigate the Rigour of it.

It is ſurpriſing to conſider the forlorn Condition of a Perſon who is thus unhappy: He is ſeized in the Midſt of his Friends, and in the very Boſom of his dear Family; a Father ſtanding by his Son's Side, a Son in the Company of his Father, and an affectionate Wife in that of her Huſband, without any one's daring to make the leaſt Reſiſtance,

Reſiſtance, or even to ſtop a Minute, to ſettle an Affair, tho' of the utmoſt Conſequence, or to ſpeak one ſingle Word in favour of the Perſon impeached. But when the Inquiſition have once got him into their Hands, he is treated in a ſtill more rigorous Manner. In this Caſe no one is allowed either to viſit him, to give him Advice, to write to, or ſolicit for him, or even to attempt to prove his Innocence. In an Inſtant the wretched Creature is cut off from all Correſpondence, finds himſelf Friendleſs, without Kindred, Advice, Support, or even the leaſt Conſolation; abandoned to his Judges, and to himſelf, and frequently to his greateſt Enemies, without being able to tell what will become become of him. Even Innocence itſelf, in theſe Caſes, is a very weak Support, ſince nothing is eaſier than to ruin an innocent Perſon.

No ſooner have the Inquiſitors got a Perſon into their Clutches, than they ſearch him very ſtrictly, in order, if poſſible, to find ſomething about him that may be of Uſe to convict him; or for any Inſtrument, with which he may kill himſelf, in order to eſcape the Tortures of the Inquiſition. We have Inſtances of Perſons who have laid violent Hands upon themſelves on theſe Occaſions, and a great many, who were impriſoned in the Inquiſition, have been ſo driven to Deſpair, as to daſh out their Brains againſt the Walls, when they had no other Way left to deſtroy themſelves. But to return: The Inquiſitor, accompanied by his Officers, goes to the Houſe of the Accuſed, where a very exact Inventory is taken of all his Effects. No Perſon dares to oppoſe them therein, or conceal the leaſt Trifle.

Things being carried on thus far, the Proſecution immediately begins, but is carried on very ſlowly; for a Criminal is frequently impriſoned for ſeveral Month, and not one Word is mentioned about carrying him to Audience. Theſe Priſons are dreadful, and nothing can be more capable to ſtrike a Priſoner with Terror, and diſpoſe him for appearing before the moſt dreadful Tribunal in the World, than the diſmal Dungeons into which

thoſe

thoſe unhappy Wretches are immediately thrown. Theſe Dungeons are under Ground, and ſtink wretchedly; they are ſituated in Places far remote from all human Communication; the Way to them is by a great many Turnings and Windings, for Fear leſt the Cries and Complaints of the miſerable Tenants of thoſe Places ſhould be heard, and move any Perſon with Compaſſion. Daylight is for ever ſhut out from theſe gloomy Habitations, to hinder thoſe who are impriſoned therein from Reading, or any other Employment but the Reflexion of their Puniſhment, and the ſad Thoughts of the Evils which are prepared for them. In this diſmal Dungeon, they are not allowed either to ſee or ſpeak to any Perſon. And, in caſe the Proximity of one Dungeon with another ſhould give the Priſoners an Opportunity of converſing with each other, they are abſolutely forbid to attempt it; and, if they happen to be overheard, either ſpeaking to one another, or to themſelves, the Officers immediately ruſh in upon them, and whip them with the utmoſt Severity. We are told that theſe unhappy Wretches, not daring to converſe with one another from their ſeveral Dungeons, have invented a Method of ſpeaking with their Fingers, by ſtriking a certain Number of Times upon the Wall, according to the numerical Order of the Letter which they would expreſs in the Alphabet. As for Inſtance, ſuppoſe they ſhould have a Mind to expreſs the Word *Bread*; as the firſt Letter thereof is the ſecond in the Alphabet, they ſtrike two Blows on the Wall; and in the ſame Manner for the reſt. This gives them ſome Employment; for Converſation muſt neceſſarily be carried on but very ſlowly by ſuch Methods, and a conſiderable Time is taken up in expreſſing only a few Sentences. 'Tis certain, were it in the Power of the Jailors to deprive them even of this ſad Conſolation, they would not fail to do it.

After the poor Wretch has ſpent ſeveral Days, and ſometimes Months, in this Manner, without ſo much as knowing either the Crime of which he is accuſed, or the Witneſſes who have depos'd againſt him, the Jailor, is ordered

dered to acquaint him, that he may desire to be admitted to Audience; but this he seems to do from his own proper Impulse, and out of Compassion, and not by Order of the Judges; for 'tis a fixt Rule in this Tribunal, that the Prisoner must always petition for every Thing. The first Time the Prisoner appears before the Judges, they ask him, just as though they did not know him, or had the least Information of his Crime, who he is? or what he wants? and, if he has any thing to say? Altho' all the Houses of the Inquisition are very magnificent, and that no Cost is spared, either for Marble, or rich Ornaments of Architecture, yet the Prisoners see none of of these, and every Object they behold strikes them with Terror. The several Places where they appear have an Air of dreadful Gloom; and the Inquisitors, and their Officers, put on so severe a Countenance, as does not leave the Prisoner the least Hopes of moving his Judges to Compassion.

Hitherto he is not suffered to know the Crime of which he is accused, nor the Persons who have sworn against him. They, as yet, are only endeavouring, by a thousand Stratagems, and artful Windings, to get something out of him, that may seemingly authorize them to pronounce his Condemnation. This Snare is laid with prodigious Cunning, and can hardly be escaped; for, as on the one Side, People are arrested on vain and idle Reports, or on Proofs not sufficient to condemn them, 'tis certain that the Judges would be very much puzzled, if the Prisoners did not, by their own Words, pronounce their Condemnation. If the Prisoner is too cunning to fall into their Snares, or innocent of the Crimes laid to his Charge, or pleads Not Guilty, he is remanded back to his dismal Dungeon. At last, after having carried the unhappy Wretch, for several Months together, from Jail to Audience, and from Audience to Jail, tho' his Crimes are not proved, he is condemned to the Torture: Of this there are three Kinds, all of which are extreme severe and cruel; the First is that of the Rope, the Second that of Water, and the Third that of Fire.

When

When therefore, the Priſoner is condemned to the Torture, he is carried to the Place appointed for that Purpoſe, which is called *The Place of Torments*. This is a ſubterraneous Cavern, to which one goes down by numberleſs Multitudes of Turnings and Windings, in order to prevent the dreadful Cries of thoſe miſerable Wretches from being heard. In this Place there are Seats for the Inquiſitors, who are always preſent on this Occaſion; and it has no other Light than that of two Torches, which burn but faintly, yet ſtrong enough to let the Priſoner ſee the Inſtruments with which he is to be tortured, and one, two, or more Executioners, who come in cloathed, from Top to Toe, in black Canvas, with long black Hoods on their Heads, that cover their Faces, only two Peep-holes for their Eyes, as if the Devils themſelves were to be the Tormentors. Immediately the Priſoner is ſeiz'd by one of theſe Spectres, who ſtrips him almoſt ſtark naked. The Inquiſitors, before he is put to the Torture, ſtrongly exhort him to Confeſs the Crime whereof he is accuſed. But if this proves ineffectual, and he perſiſts in proteſting his Innocence, he is put to the Torture to which he is condemn'd: *If* it be that of the Rope, the Priſoner has his Hands bound behind him with a Cord; after which he is rais'd from the Ground to the Top of the Ceiling, by means of a Puley; when, letting him hang for ſome Time in this Manner, they let him fall within half a Foot of the Ground, but with ſuch ſudden Jirks, as put all his Limbs out of Joint. If the miſerable Creature endures the Rack without confeſſing what they would have, which few or none, tho' never ſo innocent, are able to do; as ſoon as an Hour-glaſs has quite run out, he is taken down, and a Surgeon who is then ready, puts his Bones in Joint. But if this Kind of Torture does not prevail, they then have Recourſe to that of Water, which is done in this Manner: They force the Priſoner to ſwallow down a great Quantity of Water; after which he is laid along a Form or Bench that has a Cavity in it, which ſhuts up, and ſqueezes at Pleaſure. A Stick, or Piece of Wood, runs croſs this Bench, which

keeps the Priſoner's Body ſuſpended, as it were, and puts him to incredible Pain. But the moſt rigorous Torture is that of Fire: For a great Fire being lighted, the Soles of the Priſoner's Feet are rubbed with Bacon, or ſome other unctuous or combuſtible Subſtance; which being done, he is laid on the Ground, with his Feet turned towards the Fire, and held down in that Poſture, till ſuch Time as he has confeſſed all the Inquiſitors deſire to know. Theſe two laſt Kinds of Torture continue as the firſt, for the Space of an Hour, and ſometimes more; and are ſo violent, that the Sufferer is often reduced to almoſt the laſt Gaſp: On which Occaſion the Phyſician of the Inquiſition is conſulted, whether it would be poſſible for the poor Wretch to bear up any longer under theſe Torments. And in caſe the Violence of theſe Tortures cannot extort any Confeſſion, the only Conſolation the Priſoner has is to be carried back to his horrible Dungeon, where he is left a Prey to his Deſpair, and all the gloomy Reflections that may ariſe from the Pain which the Torments may have left behind them.

In this Caſe the Inquiſitors again have Recourſe to Artifices and Snares; for they permit ſeveral Fellows, ſuborned for this Purpoſe, to be with him, who under Pretence of comforting and aſſiſting him, and telling him, that they are Priſoners and Criminals as well as himſelf, exclaim againſt the Inquiſition, affirming it to be the greateſt Scourge that ever God permitted to afflict Mankind with; and, by this means, theſe Fellows draw him into the Snare, which is ſo much the more unavoidable, as it is very difficult for a Perſon in Diſtreſs to guard againſt pretended Friendſhip or Compaſſion, when maſked with the Appearance of Sincerity. The Inquiſitors themſelves ſecond theſe inhuman Artifices to the utmoſt of their Power, by adminiſtring Conſolation to the unhappy Priſoner, and pretending to be touched with his Misfortunes; that they do not intend his Ruin, but Converſion; and that the ſmalleſt Confeſſion to them in private, which they promiſe never to reveal, would ſecure him from any more Torture, and reſtore him to his Liberty.

In

In ſhort, if a Priſoner ſtands convicted, either by the Sentence of the Inquiſitors, by the Depoſitions made againſt him, or by his own Confeſſion, he is condemned, purſuant to the Heinouſneſs of the Guilt, either to Death, to perpetual Impriſonment, to the Gallies, or the like Puniſhment. The Execution is ſometimes ſuſpended a Year, and more, after Sentence of Condemnation has paſſed; and the Reaſon of this Cruelty is, that, by putting to Death a great Number of Criminals at the ſame Time, the Execution may be the more dreadful, and conſequently a greater Example: For the Sight of ſo many Criminals, condemned in this Manner, to die, without any Regard to Age, Sex, or Quality, is thought to confirm the People in the *Roman* Catholick Religion.

When a competent Number of Priſoners are convicted of Hereſy, *&c.* a Day is fixed by the chief Inquiſitor, for an Execution, which is called by them *An Act of Faith*; for, in this Ceremony, they pretend the moſt illuſtrious and publick Proofs of a religious Zeal are given. As the Ceremonies practiſed on theſe Occaſions are pretty near the ſame in all Places, I ſhall, therefore, relate only thoſe of the *Act of Faith*, or Execution of the Inquiſition, taken from a Narrative publiſhed at *Madrid*, the 30th of *May* 1680, and executed the 29th of *June* of the ſaid Year.

A Month before the Execution, the Officers of the Inquiſition, preceded by their Standard, rode with great Solemnity, from the Palace of the Holy Office, or Inquiſition, to the large Square at *Madrid*, where, in the Preſence of a numberleſs Multitude of People therein aſſembled, they proclaimed, by Sound of Trumpets and Kettle-Drums, that, on that Day Month, an *Act of Faith*, or Execution of the Inquiſition, would be exhibited.

A Scaffold, fifty Feet in Length, was erected in the Square, which was raiſed to the ſame Height with the

Balcony made for the King to ſit in. At the End, and along the whole Breadth of the Scaffold, at the Right of the King's Balcony, an Amphitheatre was raiſed, to which they aſcend by twenty-five or thirty Steps; and this was appointed for the Council of the Inquiſition, and the other Councils of *Spain*. Above theſe Steps; and under a Canopy, the Grand Inquiſitor's Roſtrum was placed ſo, that he was raiſed much higher than the King's Balcony. At the Left of the Scaffold and Balcony, a ſecond Amphitheatre was erected of the ſame Extent with the former, for the wretched Criminals to ſtand in.

A Month after Proclamation had been made of the *Act of Faith*, the Ceremony opened with a Proceſſion, which proceeded from St. *Mary*'s Church, in the following Order. The March was preceeded by an Hundred Coal Merchants, all arm'd with Pikes and Muſkets; theſe People furniſhing the Wood with which the Criminals are burnt. They were followed by *Dominicans*, before whom a white Croſs was carried. Then came the Duke of *Medina-Celi*, carrying the Standard of Inquiſition. Afterwards was brought forwards a green Croſs, covered with black Crape; which was followed by ſeveral Grandees, and other Perſons of Quality, who were Familiars of the Inquiſition. The March was clos'd by Fifty Guards belonging to the Inquiſition, clothed with black and white Garments, and commanded by the Marquis of *Pouar*, hereditary Protector of the Inquiſition. The Proceſſion having marched in this Order before the Palace, proceeded afterwards to the Square, where the Standard and the Green Croſs were placed on the Scaffold, where none but the *Dominicans* ſtayed, the reſt being retired. Theſe Friars ſpent Part of the Night in ſinging of Pſalms, and ſeveral Maſſes were celebrated on the Altar from Day-break to Six in the Morning. An Hour after, the King and Queen of *Spain*, the Queen-Mother, and all the Ladies of Quality, appeared in the Balconies. At Eight o'Clock the Proceſſion began, in like Manner as the Day before, with the Company of Coal Merchants, who placed themſelves

ſelves on the Left of the King's Balcony, his Guards ſtanding on his Right (the reſt of the Balconies and Scaffolds being fill'd by the Embaſſadors, the Nobility and Gentry). Afterwards came thirty Men, carrying Images made in Paſte-board, as big as the Life: Some of theſe repreſented thoſe who were dead in Priſon, whoſe Bones were alſo brought in Trunks, with Flames painted round them; and the reſt of the Figures repreſented thoſe, who, having eſcaped the Hands of the Inquiſition, were outlawed. Theſe Figures were placed at one End of the Amphitheatre.

After theſe, there came twelve Men and Women, with Ropes about their Necks, and Torches in their Hands, with Paſte-board Caps, three Feet high, on which their Crimes were written, or repreſented, in different Manners. Theſe were followed by fifty others, having Torches alſo in their Hands, and cloathed with a yellow *San-benito*, or Great Coat without Sleeves, with a large *St. Andrew*'s Croſs, of a red Colour, before and behind. Theſe were Criminals, who (this being the firſt Time of their Impriſonment) had repented of their Crimes; theſe are uſually condemned either to ſome Years Impriſonment, or to wear the *San-benito*, which is looked upon to be the greateſt Diſgrace that can happen to a Family. Each of the Criminals of the two Orders were led by two Familiars of the Inquiſition. Next came twenty more Criminals, of both Sexes, who had relapſed thrice into their former Errors, and were condemn'd to the Flames. Thoſe who had given ſome Tokens of Repentance, were to be ſtrangled before they were burnt; but the reſt, for having perſiſted obſtinately in their Errors, were to be burnt alive. Theſe wore Linnen *San-benitos*, having Devils and Flames painted on them, and Caps after the ſame Manner: Five or ſix among them, who were more obſtinate than the reſt, were gagged, to prevent their uttering any blaſphemous Tenets. Such as were condemned to die were ſurrounded, beſides the two Familiars, with four or five Monks, who were preparing them for Death as they went along.

Theſe

These Criminals paſſed, in the Order above mentioned, under the King's Balcony, and after having walked round the Scaffold, were placed in the Amphitheatre that ſtood on the Left, and each of them ſurrounded with the Familiars and Monks who attended them. Some of the Grandees, who were Familiars, ſeated themſelves on two Benches, which had been prepared for them at the loweſt Part of the other Amphitheatre. The Officers of the ſupreme Councils of the Inquiſition, the Inquiſitors, the Officers of all the other Councils, and ſeveral other Perſons of Diſtinction, both Secular and Regular, all of them on Horſeback, with great Solemnity, arrived afterwards, and placed themſelves on the Amphitheatre, towards the Right-hand, on both Sides the Roſtrum in which the Grand Inquiſitor was to ſeat himſelf. He himſelf came laſt of all, in a purple Habit, accompanied by the Preſident of the Council of *Caſtile*, when, being ſeated in his Place, the Preſident withdrew.

Then they began to celebrate Maſs, in the Midſt of which the Prieſt who officiated went down from the Altar, and ſeated himſelf in a Chair which had been placed for him. The Grand Inquiſitor came down from his Seat, and they having put on his Cope, and ſet the Mitre on his Head, after having ſaluted the Altar, he advanced towards the King's Balcony: He there went up the Steps that were at the End of the Amphitheatre, together with certain Officers of the Inquiſition, who carried thither their Croſs, the Goſpels, and a Book containing the Oath by which the Kings of *Spain* oblige themſelves to protect the Catholick Faith, to extirpate Hereſy, and to ſupport all the Proſecutions of the Inquiſition to the utmoſt of their Power. Then the King of *Spain*, ſtanding up, and bare-headed, having on one Side of him a Grandee of *Spain*, holding the Royal Sword, with the Point upward, ſwore to obſerve the Oath, which a Counſellor of the Royal Council and that of the Inquiſition had juſt before read. He continued in this Poſture till ſuch Time as the Grand Inquiſitor was returned back to his Seat.

About

About Twelve o'Clock they began to read the Sentences of the condemned Criminals. That of the Criminals who died in Prison, or were outlawed, was first read. Their Figures in Pasteboard were carried up into a little Scaffold, and put into small Cages made for that Purpose. Then they went on to read the Sentences to each Criminal, who, thereupon, were put into the said Cages, one by one, in order for all Men to know them. The whole Ceremony lasted till Nine at Night; and when they had finished the Celebration of the Mass, the King withdrew; and the Criminals, who had been condemn'd to be burnt, were delivered over to the Secular Arm, and being mounted upon Asses, were carried thro' the Gate called *Foncaral*, and at Midnight, near this Place, were all executed.

There cannot be any Thing more lamentable, than to see the Wretches roasting to Death, and, in the utmost Agonies, as long as they are able, crying out, *Misericordia, for Amor de Dios! Mercy, for the Love of God!* Yet it is beheld by the Natives, of both Sexes, with such Transports of Joy, as are not, on any other Occasions, to be met with. We may, however rest assured, that this inhuman Joy is not the Effect of Cruelty in these Peoples Natures, but the Spirit of their Religion; for Thieves, Murderers, *&c.* are no-where more tenderly lamented than in *Spain*.

The Inquisition being a Subject of so particular a Nature, it is very difficult for any one, in writing upon it, or in making Abstracts, to divest himself of that Partiality so common to Persons of different Sentiments, in so delicate a Point as that of Religion. That the Reader may not think what has been delivered to be the Effect of Prejudice, I refer him to M. *de Vayrac*, in his *Present State of* Spain, Book IV. who has attempted to give us the Proceedings of the Inquisition, and even to justify them.

FINIS.

MVSEVM
BRITAN
NICVM